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828 pass over the mouth of the latter a wooden ear /Port. orelha de
 856 pace/ (yrupé), so that it does not become foul-mouthed and
 does not become accustomed to talking coarsely. /70/ They also
 856 "educate" the female children from the first days on by passing
 82 over their hands the front paw of a cutia /a kind of agouti/
 killed in hunting; it is so that the child may learn to pick up
 well sweet potatoes, cará, and other products of the earth.
 Another practice of the same Nandéva, to which the adults sub-
 mit as well: a gaturamo (guyrêti Sey), a bird that imitates the
 call of others, is killed, the body pulverized and mixed with
 tobacco powder /Port. pó de fuma/, which is chewed in order to
 learn the language of the whites with greater facility. It is a treat-
 ment similar to that of the Kayová, who attach great importance
 to a good voice for singing; this consists of gargling for many
 days with a "remedy" from the bark of a tree that I can not
 identify. Among the Kayová, a boy perhaps eight years old had a
 little leather bag of wasps (kávy) around his neck, in order to be-
 come smart (kýréfvadja). Kýrév mombyrí chó, "one who is
 smart goes far," the child explained to me.

- 869 The Nandéva told me that prayers are not taught to the children, for, being individual, they are sent directly by the deities. From the most tender childhood on every Nandéva participates in the family ceremonies and those of the whole community, thus learning without any effort everything that is part of the group patrimony; at the same time he waits to be sent his own prayer, which he will receive in a dream. The same is said among the Mbáá, where everyone knows the prayers of all his companions by dint of always hearing them; they are used as lullabies, and little children two years of age already sing them softly to themselves. Later they will have their revelations too. Thus the air of contempt with which Miguel, Mbáá Nanderú, told me: "We do not need money, nor any school, for God says so. A child does not need school, because knowledge comes from God." This

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- is the mentality to which Father Franz Müller, missionary of the Congregação do Verbo Divino /Congregation of the Divine Word/, who worked among the Mbũã and other Paraguayan Guaraní, also alludes to, bitterly complaining that these Indians hold all intellectual, moral, or religious education in contempt (2).

2. /From p. 84 of the original source./
Müller, 1919.

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Quite different from this attitude is that of the Kayová, among whom individual religiousness certainly is not much less accentuated, but who also have a kind of "school," i.e., instruction given for months by the pai to one or more youngsters who are destined for /71/ sacred office. -- Courses for candidates for the priesthood also exist as well among the Nandéva.

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For these, the educational problem takes on a peculiar aspect in view of the belief in reincarnation, which does not exist in the other subgroups of the tribe. The extraordinary affection that the Nandéva dedicates to offspring is maternal and paternal love reinforced by the idea that the children are loved-
beings who return from the other world. Curt Nimuendajú has already observed that the reborn is called "Tudjá," old one.

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At Araribá the Nanderú Sebastião refers to his son Vítor: "Capitão Emídio died. Then he went to heaven /Port. céu, "heaven, sky, firmament"/. He returned, gave the prayer to me and -- watch him there. It is Capitão Emídio." And so on, Bastião's oldest son is the reincarnation of his father-in-law; a daughter, that of his mother-in-law. No wonder that the Nandéva always give their children a great deal of independence. And no wonder that Bastião's eldest son, though still an adolescent, behaves like an adult, that he discusses the same problems, that he is concerned in the same way about the relations between the Indians and the officials of the Serviço de Proteção aos Índios, and other matters of this nature. How is one to demand much submission and reserve from a child who a few years before was known to everybody as an adult, perhaps as an old religious chief or a powerful doctor-sorcerer? How is one to give any special importance to the educative aspect of puberal initiation if the child, as a reborn

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858 adult, has long since been participating in all the collective
775 prayers and ceremonies? And, finally, how could there be
828 soil for the development of a well-differentiated childish culture?

524 The number of the Guarani child's toys pertaining to the
[775] old tribal culture is small. Among the Kayová and the Nandéva
[92] of Dourados I observed a shuttlecock made with maize leaves,
[775] which the former called mangá and the latter mbopé. At
[92] Jacaré I saw children playing with a toy top of cua /a clay
[775] cup/, with a caraguatá string; the only denomination they
[92] gave the object was trompo, which seems to indicate that they
[775] received it from their Paraguayan neighbors. The game of
[92] "marbles" or gude /not italicized in the original/, likewise
[824] played by the boys of that village, is known only by the name
of bolita; since they had no marbles, the children used macaúba
fruits (mbokadjá).

86 Generally, however, these manifestations of a culture
specifically childish are minimal in view of the participation
868 of the child in the cultural patterns of the adults. In the more
177 acculturated groups, where the latter already play the guitar
/Port. violão/ and enjoy themselves with sertaneja /typical of
the interior of the country/ or even carnival music, it happens that
a father will buy for his six or /72/ seven-year-old son a
cavaquinho /a small guitar-like instrument/, on which the latter
869 will then try to play the tunes he is accustomed to hearing. On
the other hand, the children learn the sung prayers early, not
only by dint of constantly attending the religious ceremonies,
and participating in them, but also because these prayers are
often used as lullabies, as I have observed among the Nandéva
of Itariri, where, as among the Mbílá, I also saw little children
a few years old sing them alone.

829 The attitude toward education changes visibly with the
87 advance of the acculturative process, which introduces a new
177 ideal of culture and previously unknown social aspirations.
Particularly the Nandéva of the São Paulo coast sometimes
showed a marked preoccupation with the problems of instruction,
stemming from a manifest desire to appear more civilized. One

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782 Prayers that are sung at collective ceremonies may be
 • 869 passed on by instruction. A ñanderú is created both by inspira-
 756 tion and by instruction: besides receiving so many prayers by
 the direct route, it is a good idea for him to take a course with
 a specialist. At Dourados Vicente Jerônimo (who was not a paí
 and did not even have an "altar" near his house), seized by a
 mystical crisis that made him forget everything else, would
 gather together some of his neighbors every day and pray with
 them -- "instructing them," in the words of Marçal. He would
 appear with his "pupils," praying, at the oká (dancing ground)
 of Paí Tomás and next to the house of the curer Pascoal. At
 Anambai, Paí José taught his nephew, who called himself a
 very devoted pupil: "Where this uncle of mine goes, I go too."

756 At least among the Kayová and Ñandéva the acquisition
 785 of the qualities of a religious leader also requires some continence
 [184] in sexual life. Any Guarani can become one who prays -- the
ñanderú Fernando of Porto Lindo told me -- as long as he does
 not marry and is reserved: it is necessary, he explained, to have
 no ambitions concerning women. The demand for chastity refers
 to the apprenticeship phase, the period during which the super-
 natural revelations and curative powers are expected. The same
 [869] holds for women who wish to become curers (ñandetsý, "our
 [868] mother"); they start to learn /125/ from the time they are chil-
 dren and they marry only after they have the knowledge and the
 abilities required for the exercise of the functions for which they
 are destined. Old Fernando told me: Ñanderú does not readily
 756 give revelations to the new generation, which marries early. He
 159 himself, Fernando, who took pride in having studied with a great
 [582] master, claims to have postponed marriage until old age, in
 order to be able to become ñanderú.

He himself had a fervent disciple, Hilário, who, married,
 [783] claimed, however, to live in the matrimony of Joseph. Having
 been brought up in Paraguay, among Paraguayans with little re-
 ligious life, Hilário was subjected by Fernando to "purification
 ceremonies" (analogous to the Christian confession!), in order to
 take away everything reproachable in him, particularly the ideas

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775 which, according to the information of Marçal, also occur among
177 the Kayová of that village. Sometimes, when during thunder-
184 storms the clouds are driven in a certain direction by the wind,

775 they think they hear a /144/ kind of bubbling, which is attributed
776 to the boiling of the pot of the devil (aíí). The devil catches the
[32] souls, throwing them alive into a big pot, where he boils them
in order then to eat them, perhaps a reminiscence of anthropoph-
agy. Every soul of the dead runs the risk of ending up in dishes

775 of the devil. As an educational means in order to prevent the
misfortune, children are never allowed to go over a net /Port.

776 side, net, hammock/ extended in the hut, but only underneath it.

• 869 This is because, after death, on the road to the other world, every

784 soul must go through the realm of aíí. Besides the "condemned"
souls, the devil also wants to catch the "innocent ones." He has
hung a series of nets transversely across the path of the souls; any-
one who tries to go over them runs the danger of slipping and
possibly being seized. It is important, therefore, to breed in the
children the habit of always going under the nets, throwing it back
over their shoulders. This prescription then is primarily a measure
of prudence and not a moral prohibition. And the belief in the

775 pot of the devil, although taken perhaps from medieval Christianity,
776 has been deftly combined with the "obstacle course" that the

177 Nandéva and Kayová mythology requires of every soul of the dead.
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But there is no doubt that the Christian concepts are gaining
ground. There are those who talk about the judgment of the soul
by aíí, saying that the latter makes it jump over a net in order
to see whether it slips and therefore to discover whether it is guilty
or not. One of the gravest faults revealed by the ordeal is disre-
spect or disobedience toward the parents. This is already clearly
not a matter of ability, but of guilt. The distinction between
good and evil is assumed.

771 It is not difficult either to perceive that the Guarani religion,
177 when it is exposed to constant comparison with the Christian
178 doctrine and, especially, to the criticisms of the "nationals" or
the "civilized," little by little stops being taken by its adepts as an

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000 father's death, the boy is taught by the paternal uncle.

881 On the occasion of the first menstruation of the girl, they
562 shave the hair off her head, leaving her in a room in which no
[515] person will come during the menstrual period, except the mother
of the girl. It is the mother who takes food to her and who, be-
sides this, takes her each evening to a nearby brook, where the
girl takes a bath. This is done during the first two menstrual
periods and the event is common knowledge in the aldeia. From
[262] then on this practice is suspended. The same dietary restrictions
[431] that are imposed on the pregnant woman hold equally for the girl
during the first menstruation. On this occasion the father also
usually gives the girl a new dress.

The initiation ceremony for the boys is held every five or six
years approximately, and on this occasion the boys of the com-
munity between eight and thirteen years of age are initiated.
There are cases in which the boy postpones his initiation until the
age of 20, which, nevertheless, is undesirable from several points
of view. After the ceremony of the "first fruits," which in gen-
eral terminates at the end of February or at the beginning of March,
[796] the boys, while they are being initiated, remain in the large com-
[346] munal house, which constitutes the social and religious center of
[252] the aldeia. The boys' parents send foods there, which are cooked
there for them by one of the single girls of the aldeia. During
• [869] the day the boys may do what they please, but at night they re-
ceive instruction and learn a large number of songs. This goes
on for several months, until the performance of the final ceremony.

[304] /38/ On this occasion the boys' lower lip is pierced in order to
install the tembetá, a very thin stick of resin, and nowadays
measuring about four centimeters in length. Only the men of
[273] the aldeia may attend the ceremony and participate in it. Before
the piercing of the lip, the boys are given a portion of chicha,
[593] which is the fermented drink made out of maize. In the adminis-
tration of the drink the father of any of the boys who are being
initiated may not take part. Once the lip has been pierced, each
[352] boy sits on a small seat of wood made by the father. If the father
of one of the boys, as is sometimes the case, has a very small

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